421 the loan but something in addition, and he will always show
596 his gratitude for it. If the repayment drags on and on, as
614 usually happens, the community does not withdraw his right to the debt, which is never lost; it watches for a turn for the better in the debtor's affairs, meddles in his business, and plagues his widows and children for all it can get from them after his death. The rapacity of the community uses the old debt as an excuse for seizing everything left by the debtor.

466 Every member of the community, strictly speaking, is
596 at the service of the community and must therefore cooperate
614 to assure its prosperity. If he cannot work himself, or does not wish to, in the fields, for instance, he must provide a substitute in the person of one of his children or his own slaves. To the extent that he cannot find the means to exempt himself, [186] he is treated as one of the "poor" and is forced to work.

●166 It is easy to understand that the young men often leave to make their fortunes elsewhere in order to escape a power that is so suspicious, troublesome and all-pervading. Some of them never return, either because they have managed to create an independent life for themselves, or because they are more comfortable at a safe distance from their authoritarian elders. More often, however, the young man, having founded an independent family far away, keeps in close touch with his community and watches developments there in case he may one day be able to profit from them.

578 The young men who stay at home form a party of intrigue
561 which is forever at war with the fa and the senate. Their op-
885 position weakens, however, as they approach the age at which they too will participate in the faya to which they aspire. Gradually, as one changes from kamalen' to bina, he acquires the same niggling authoritarianism which then arouses the animosity of the new kamalen'-u.

562 In concluding this study of the members of the commun-
583 ity, the situation of girls remains to be discussed. Like the boys, they belong completely to the community, which, as a result, has the right to make as much profit out of them as possible. So, since exogamy is the rule, the community cedes the girl in usufruct to whoever pays the bride price, and because she will

141 Finally, let us point out that according to the observations of
143 Dr. Pales, the cormique index of the Bambara is 50.8. Dr. Pales and J. Linhard have calculated the percentage of sickle cell anemia which is: 108 B, 8 percent.

## IV. Demographic Data

### A. Distribution of the Population

162 The different censuses of recent years give the following estimates.

Senegal -- 150,000 Mandingue; 711,000 Ouolof; 288,500 Peul; 264,000 Sérère; 202,500 Toucouleur; 132,511 Dioula (most [163] of the Bambara coming to Senegal are Navétanes [temporary workers]).

Guinea -- Bambara are found in the circles of Kankan, Kouroussa, and Siguiri. They are for the most part Navétanes, the major part of the population consisting of the Foula, the Malinké, the Soussou [Susu], the Kissien, the Guerzé, the Toma, the Baga, the Diallonké.

Mauritania -- 500 Bambara live in the circle of Gorgol, along with 8,500 white Moors, 10,000 Foula, 22,000 Toucouleur, 250 Ouolof, 4,500 Sarakolé; and 1,000 Bambara live in the circle of Guidimaka among 13,000 Moors, 4,500 Foula, 1,000 Toucouleur. [6] [Chart appears here in the original text.]

[7] Upper Volta -- Some Bambara live in the Ouahigouya circle, mingled with Mossi (a majority), Peul and Rimaïbé, Yarcé [Yarse], Foulcé [Fulse], etc.

Ivory Coast -- The Korhogo circle includes 290,000 Sénoufo, Malinké, and Bambara.

Finally, the census of 1950 in the Sudan shows a total of 798,900 Bambara out of a total population of 3,336,740, divided as indicated in the recapitulatory table on page 6.

We see that the Bambara are grouped in the circles of Ségou, Bamako, and Bougouni, where they form the majority of the population.

We shall give a somewhat more detailed breakdown for these three centers, using the still fragmentary information that has been assembled up to now.

In the Bamako circle the population is divided into ethnic groups in the following manner: [pp. 8-9]

a. Urbanization

166 177 369 The Bambara, who are essentially agriculturalists, have no cities. All the cities owe their origin to the Whites and were created for commerce, administration, industry, banking, and education. But the city has exercised the same attraction on the Black peasant as it has on the French one. This taste for city life has been made easier to indulge by the creation of railroads and roads. Cities, such as Bamako, are invaded by ever-increasing populations who leave the bush and the close-knit community to create a de-tribalized mob which adapts more or less well to a European economic organization. Thus, the industrial equipping of Africa tends to transform the native artisanry, because the industrial establishments of the European type require a specialized [77] labor force that will adopt French work methods and economic life. It is in this way that the railroad yards at Thiès were created, as well as the industries of construction in solid materials, the quarries, the brickyards, the limeworks of Bamako, Mopti, and Ségou, and the food industries: icehouses, waterworks, the cotton gins of Koutiala and Sikasso. Industrialization is just beginning in the Bambara country, but the European form of economic organization has spread widely even where native work methods exist, leading, as a result, to economic individualism.

b. Development of Large-scale Agricultural Exploitation

177 241 473 Agricultural exploitation itself has been radically transformed in certain regions. Side by side with food crops which vary according to the needs of the community and which are cultivated in the traditional extensive manner, an intensive monoculture of money crops has developed with peanuts, rice, cotton, etc. This has been made possible by modern techniques of agricultural exploitation: experimental gardens, centers of scientific research, creation of pilot sections, scientific management of the plains. This development has led to the creation of such organizations as the C.G.O.T. in Casamance, a company for diversified economy whose initial capital was underwritten by the State and by professional processors of fatty substances. This company clears and de-stumps the great forest brush with heavy tractors, bulldozers, treedozers, and strumpers [de-stumpers ?] in

177 order to cultivate peanuts, sunflowers, millet, and cotton. Every
241 three years, the company distributes green manure crops in order to
473 reconstitute the soil's humus. Moreover, the company has created veritable villages to house its technicians and the colonists.

177 Other organizations, such as the Niger Office, have charge
241 of the basic water control of the central delta (dams, large canals).
312 Thanks to the creation of a network of waterways, to the clearing
433 and de-stumping of lands, and to the development of general equipment (processing factories, workshops, stores, dwellings, road network), the end of 1949 saw 11,000 hectares of rice fields, with a yield of 18 quintals of paddy and a commercial production of 8,000 metric tons of husked rice. Six thousand hectares have been prepared either for growing cotton (2,000 hectares), for growing rice for food (1,000 hectares), or for lying fallow (3,000 hectares). These fields
[166] permit the exportation of 360 metric tons of cotton fiber. Twenty-two thousand persons have been settled as colonists. Finally, let us note that the F.I.D.E.S. by its financial support has permitted the development of peanut cultivation in Senegal, of rice in Guinea and the Sudan, of karite in Upper Volta, as well as the creation of several technical schools.

c. Social Consequences

177 This technical evolution has profound repercussions on the
596 native way of life. We notice the same change in the Bambara
241 peasant as in the Bambara artisan. The large united family which was [78] the cornerstone of agricultural technique tends to split up more and more, even in the regions where the traditional farming methods are still used. The family field, a great deal less carefully tended than in the past, gives way in importance to the individual's field. Moreover, the family field traditionally was at the end of a path bordered by small individual fields where each peasant went to work for himself before and after the collective labor. Today, we see the creation of individual fields in the brush far from the path which leads from the village to the family field, clearly indicating the desire of the individual to separate himself from the large family and to escape the control of the farming chief in order to realize personal benefits for himself, not subject to family inspection.